

# LETTER

TO THE REVEREND

THEOPHILUS LINDSEY, A. M.

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"It is Holy Scripture alone which can decide this  
"important Point, and to that we must make our  
"final Appeal." LINDSEY'S Apology, Chap. I.

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L O N D O N.

*Printed by J. Rivington, jun.*

For JOHN, FRANCIS, and CHARLES RIVINGTON, N<sup>o</sup> 62,  
St. Paul's Church-Yard.

MDCCLXXVIII.

A  
LETTER

TO THE REVEREND

THEOPHILUS LINDSEY, A.M.



It is His Majesty's pleasure that the said Theophilus Lindsey, A.M. should be and he is hereby appointed to be one of the Clergy of the Church of England, and to that we must make our final Appeal. Lindsey's Apology, Chap. I.

L O N D O N

Printed by J. Richardson, Junr.

For John, Francis, and Charles Richardson, No 68,  
St Paul's Church-yard.

M D C C C X V I I I

the Lord which you have given of your own substance  
may justly lead them to expect that you will listen to  
what they offer, with that Candour which is essential to  
the Character of a Lover of Truth. This was the

and encouraged, one of the motives of the Lord, who  
like your high rank made a Matter of Conscience, before  
to consider, what the Holy Scriptures teach concerning  
the natural Dignity of our Brethren, and to be  
your Attention to the following Paper, containing an  
Exposure, the Contents of which I am to be

# LETTER

TO THE REVEREND  
THEOPHILUS LINDSEY, A. M.

SIR,

THE very decisive Part which you have taken  
against the Church of England, and the pub-  
lic Manner in which you have condemned  
some of her most important Doctrines, thereby calling in  
Question the Sense or Honesty of those who hold and  
teach them, render all Apologies unnecessary from any  
of her Ministers, who may think it proper to address  
you, in Justification of their Faith and Conduct: While

the Proof which you have given of your own Sincerity, may justly lead them to expect that you will listen to what they offer, with that Candour which is essential to the Character of a Lover of Truth.—Thus warranted and encouraged, one of the meanest of them, who, like you, hath made it Matter of Conscience, seriously to consider, what the Holy Scriptures teach concerning the natural Dignity of our Redeemer, ventures to beg your Attention to the following Pages, containing an Enquiry, the Course of which seemed to him to be pointed out in the Scriptures themselves; and which, he conceives, leads to a full and clear Determination of the Matter in Controversy.

My Enquiry begins from a Passage in St. John's Gospel, Chap. v. 16, &c. of which you have already taken Notice\*, and in which that Evangelist informs us, that  
Christ

\* Apology, Chap. I. Mr. L. however, has from Dr. Clarke given it a very different Interpretation, my Reasons for not adopting which are, that neither the Words warrant it, nor the Context requires it. The Jews, these Gentlemen think, by saying that "Jesus made himself God, and equal with God," meant no more than to accuse him of assuming to himself a divine Power and Authority. But if that had been the Case, the Ground of the Accusation here would have been only his working on the Sabbath; whereas it is expressly declared to be, that he said, God was his *own* Father, in *that* the Pretension to Equality was supposed to consist; now what is the Equality most observable between Father and Son? Not *that* of Power and Authority, in *these* they most commonly differ from each other; but *that* of Nature and Rank of Being, which is always to be found between them.

Christ being persecuted by the Jews, for having worked a Miracle on the Sabbath-Day, answered them, "My Father worketh hitherto and I work." Therefore the Jews sought the more to kill him, "because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." From which it is evident, that they did not imagine he meant to teach, that he was in Person that \* God whom they worshipped, but the Son of him in so peculiar a Sense as to be of the same divine Nature, of equal Attributes and Perfections. To mitigate their Resentment of which, what did our Lord? Did he (as it is most reasonable to presume he would have done, if the Jews had mistaken his Meaning, and thence raised so heavy a Charge as that of Blasphemy) attempt to retract or correct what he had said? By no Means; he only declared that he acted by his Father's Authority in all he did; and derived all his Powers from him; by which he prevented their imagining that he affirmed himself to be a separate and independant Deity; but he still assumed, throughout the Discourse, the Title of the Son of God; and what seems still stronger and more significant, that of "*the Son*," as opposed to that of "*the Father*." And towards the Close of it he bade them search the Scriptures for Testimony of him.—From which Conduct of our Lord,

two

"It is my Father that honoureth me, of whom ye say, that he is your God," *John viii. 54.*

two Things, I conceive, may be fairly collected; First, That he meant to assert what the Jews thought he did assert †.—And, Secondly, That the Jewish Scriptures testify, that the Messiah should be a Person of no less Dignity than our Saviour's Words so understood taught his Hearers to think him. The Truth of this last Inference may be discovered, by examining the Declarations of the Scriptures concerning Christ—and That once established, will leave no Room to doubt the Truth of the other; for there can be no Reason for disbelieving, that Christ affirmed himself to be as great a Person, as the Scriptures had declared should come.

Let us turn then to the ancient Scripture, where, it is worthy of Remark, the same Gradation is observed in manifesting the natural Dignity of the Person who was to redeem Israel, as in disclosing the Nature of the Salvation to be procured for us by him. In both Cases the Light of Prophecy at first dawned only on Mankind, and in both it gradually increased, through a Course of Ages, till it equalled the Splendor of the Meridian

† Even Dr. Clarke, who cannot be suspected of Partiality on this Side of the Question, says, "It is very reasonable to conceive that Jesus in this Place, by calling God his Father in so absolute and particular a Manner, (*ὁ αὐτοῦ Θεὸς ὁ ἴδιος* his own Father,) did intend to hint to his Disciples, what they could not then, but were afterwards to understand, viz. that he was (*ὁ Θεὸς ὁ αὐτός*,) that Word which was in the Beginning with God, and was God." See Script. Doct. 580.

Meridian Sun. In the Promise made to our first Parents, as a general Assurance only of a Victory over the Serpent was given, so was the Conqueror presig-nified only by the general Title of the Seed of the Woman; but when the Nature of the Deliverance to be wrought had been partly typified to Abraham, and the Expectation of the promised Seed limited to the Descendants of Isaac and Jacob, then his Person began to be spoken of in more exalted Terms; the Predictions of Jacob and Balaam tended to excite high Ideas of him who was to come; Moses spake of his Authority still more plainly; and the Royal Psalmist and Prophet, while he foretold that Life and Im-mortality should be brought to Life by Christ, dig-nified him with the highest Titles, calling him, "Lord  
 "and God." *Pf.* xlv. 4, 7. cii. 25. and cx. 1. And  
 lastly, Isaiah, who described, in the plainest Manner, the Benefits Mankind were to derive from the Messiah, spake of his Greatness in Terms more express than any that had gone before. Him we find proclaiming,  
 "Strengthen ye the weak Hands, confirm the feeble  
 "Knees; Say to them that are of a fearful Heart, Be  
 "strong, fear not; Behold your God will come with  
 "Vengeance, Even God with a recompence, He will  
 "come and save you; Then the Eyes of the Blind  
 "shall be opened," &c. *I.* xxxv. 3, 4, 5. A Passage  
 that evidently relates to Christ; and in which it ap-pears to me, that he is expressly stiled God; but as you will probably object, that God is sometimes said to  
 come

come by his Ministers, and that the Title God is not here accurately restrained to the immediate Performer of the Miracles mentioned; I will lay before you two other Passages from the same Prophet, still less equivocal. The first from his 40th Chapter, where the great Person above-mentioned is declared to be the Object of Sight, and the immediate Performer of the Works of Jesus. "The Voice of him that crieth in the Wilderness, prepare ye the Way of the Lord, Make straight in the Desert an Highway for our God.—O Zion, that bringest good Tidings, Get thee up into the high Mountain: O Jerusalem that bringest good Tidings, Lift up thy Voice with Strength; Lift it up, be not afraid: Say unto the Cities of Judah, Behold your God. Behold the Lord God will come with strong Hand, and his Arm shall rule for him: Behold his Reward is with him, and his Work before him. He shall feed his Flock like a Shepherd: He shall gather the Lambs with his Arm," &c. *Iſ.* xl. 3—9, 10, 11. The other from his 9th, where the Birth of Christ is thus spoken of; "Unto us a Child is born, Unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellour, the Mighty God," &c. *Iſ.* ix. 6. These Texts, I know, Sir, have been already repeatedly quoted in Support of the same Doctrine: But I cite them with a particular View; the Jews are supposed to have misunderstood our Saviour, if they thought he made him-  
self

self equal with God; and we who imagine that he affirmed himself to be the Son of God, in a peculiar and the most proper Sense, it is presumed, do the same. In answer to this, I turn to the Scriptures to which our Lord appealed for testimony of himself; if it appears then, that *those Scriptures* did teach, that He who should come to redeem Israel, was something more than Man; a Person so great as to be entitled to the Name of God, and to be pointed out to the People as their God, this I apprehend contains a clear Determination of the Question, and a full Justification of our Construction—and how it can possibly *fail* of appearing so to any one who reads the above Predictions with Impartiality and Attention, I must own I am at a Loss to conceive.

But to proceed in the tenth of St. John, ver. 30, 31—37, 38. we find our Lord, when accused by the Jews of Blasphemy, for calling himself the Son of God, in such a Sense as to make himself God, \* appealing, in Justification of what he had said to his Works in these very remarkable Words; “If I do not the

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“Works

\* Mr. L. has put the same Construction on this Passage as on that of John v. 16, and of which I have already taken Notice in the Note, P. 2. My Reasons for rejecting his Interpretation here are also the same: For the Accusation of Christ's making himself God was grounded on his saying, “I and the Father are one.” *John x. 39.* And his Defence of himself contained not only the Words quoted

by

“Works of my Father, believe me not; But if I do,  
 “though you believe not me, believe the Works;  
 “that ye may know and believe, that the Father is in  
 “me, and I in him.” *John* x. 37, 38. Now the only  
 Method of properly determining this Appeal is by  
 considering whether the Works done by Jesus were  
 such as the antient Scriptures and Prophets have par-  
 ticularly ascribed to God,—Such are “Giving Food to  
 “the Hungry, Opening the Eyes of the Blind, Ruling  
 “the Raging of the Sea, and treading on the Waves  
 “thereof,” *Pf.* cxlvi. 7, 8. lxxxix. 9. — Restoring  
 “Life or Health, and knowing the Imaginations of  
 “Mens Hearts.” *Job* ix. 8. — All these are in dif-  
 ferent Parts of Scripture spoken of as the peculiar  
 Works of God; and all these are recorded in the  
 Gospel, to have been done by Christ; accompanied too  
 with this particular Mark of a Divine Hand, that they  
 were done in Mercy and Truth; all tending to promote  
 the Happiness or Improvement of those on or before  
 whom they were wrought. And indeed, Sir, they are  
 such, that if you can prevail with yourself but for a Mo-  
 ment to suppose that to be true, which we who believe  
 in the Divinity of Christ hold to be so, that he does  
 partake

by Mr. L. Apol. Chap. I. viz. “If I do not the Works of my Fa-  
 “ther, believe me not;” *John* x. 37. but also the others repeated  
 above, and which, though of no small Importance, Mr. L. has  
 omitted, viz. “But if I do, though ye believe not me, believe  
 “the Works: That ye may know and believe that the Father is in  
 “me and I in him.” *John* x. 38.

partake of the Attributes and Perfections of the Father; and that this was by the Appointment of the Father to be revealed and manifested to Mankind; you will find it scarcely possible for a more reasonable and convincing Proof of it to have been given than that which his Works afforded.

But if to this Conclusion, drawn from the Works of Jesus, you should object, that Christ himself professed that he derived all his Powers from the Father. That, I believe, is what scarcely any one ever meant to deny, even of his natural Powers; for whence should the natural Powers of the Son flow, but from the Father? Yet of these our Lord did not always speak; these the eternal Logos possessed when existing in Glory with the Father before the World began; but it was merely to the Authority for exercising these Powers before Men that he generally alluded. Had he, without Commission, performed the mighty Works he did perform, and on the Credit of them challenged Men to acknowledge him for the Son of God, This, indeed, would have been bearing Witness of himself; He, on the contrary, however, did endeavour by them to make Men worship and obey the Father, under whose Direction he did them: But while *he* thus glorified the *Father*, the *Father* did not omit to glorify *him*, but directed the Works to be such, as might manifest the Almighty Power inherent in the *Son*, and lead Men to honour him as they honoured the Father. An Observation which, I conceive, will both explain and be confirmed

by those Words of our Saviour, which we meet in the 5th. of St. John: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for whatsoever Things the Father doeth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all Things that himself doeth; and he will shew him greater Things than these, that ye may marvel." *John v. 18, 19.* In interpreting which Passage, a Distinction should doubtlessly be made, between the Son's natural Power to equal the Works of the Father, and the Authority to exert that Power derived from their being shewn him; since the *one* is in Nature antecedent to the *other*. For it signifies little to give a Commission to any one destitute of Ability to discharge it; and there is a great Difference between giving a Person a Model to work after, and enduing him with Power to work after it: Nay, extend the Signification of the Term *shewing* as far as it can, without Absurdity, be extended, to "the giving of Instructions," still the natural Power insisted on must be pre-supposed; for you might to Eternity exhibit Examples, and deliver Instructions, to one who wanted natural Faculties to conceive your Meaning, or natural Ability to put your Directions in Practice.

To manifest such Ability in himself adequate to the Performance of Works equal to the Works of God, was, as I apprehend, at least one End of Christ's Miracles,

acles, and those Miracles he was directed by the Father to do, that Men might be assured, that it was the Only-begotten Son of God who was sent into the World to redeem them.

But what then, (you will ask,) shall we say of the Miracles of the Prophets? Did not they also feed the Hungry in a miraculous Manner? Did not they cleanse Lepers, and raise the Dead? They did; and I readily acknowledge, that their Miracles were Effects of the same Power by which those of Christ were wrought. But we are not therefore driven to make the same Inference in Favour of them as I have made in his Favour; since there is a Difference much too great to be overlooked, both in the Ends for which, and the Manners in which they did their Works. The Miracles of the Prophets were done in Proof of their being the *Prophets* of the Living God—The wondrous Works of Jesus, in Testimony of his being the Christ, the *Son* of the Living God. The Terms in which the Prophets delivered themselves were, “Thus saith the Lord.” But when Christ spake, it was, “Verily, verily, I say unto you.” When they wrought Miracles, it was generally by the particular Command, or by Prayer and Invocation of God. Thus when Elijah raised the Widow of Sarephath’s Son to Life, he cried unto the Lord, and said, “O Lord, my God, I pray thee let this Child’s Soul come into him again.” But when our Lord recalled the Widow of Nain’s Son from the Grave,

Grave, he said, " Young Man, I say unto thee, arise!" Thus the Prophets acted like Servants whose Commissions were limited, and who stood in continual Need of the Aid of their Lord; but Christ like a Son, having full Power and Authority over his own House.

Here again you will probably reply, " That I have mistaken the Reason of our Lord's assuming so authoritative an Air in all he did and taught. The Commission with which he was charged (you will say) was of a Nature so much higher than that of the Prophets, that it fully justified him in acting and speaking much more authoritatively than they did; and as to those Declarations, in which he affirmed that he was the Son of God, they mean no more, than that he is so by Adoption, in the Sense in which St. Paul styles all Christians the Sons of God; or at most, they relate to his miraculous Conception by the Holy Ghost, on which Account, too, the Angel informed his Mother, that he should be called the Son of God."

I confess, there was a Time, when these Reasonings seemed to me to have some Weight in them; but upon more mature Consideration, it began to appear unnecessary to look for any other Reason for our Lord's speaking with Authority, when the Prophets, to whom he appealed in Justification of his doing so, had given us so apposite a one, in their Descriptions of the Dignity

nity of him who should redeem Israel. And the Supposition relating to the Meaning of the Title of the Son of God seemed inconsistent with the following Declarations made by Christ himself, "That he was in Heaven  
 "before he came into the World; that he had Glory  
 "with the Father before the World was; that he came  
 "forth from the Father, and was sent into the World  
 "by him." *John* iii. 13. vi. 38, 62. x. 36. xvi. 28. xvii. 5. And if there were yet any little Doubts remaining in my Mind, from my esteeming it scarcely credible, that any Men would continue to urge and insist on (so strongly as those on the other Side did) Arguments that were false and ill-grounded, they were all resolved by Means of a Passage in that Discourse, which our Lord held with his Apostles the Night before his Crucifixion, and which is preserved by St. John. Christ having therein spoken much of his Union with the Father, and of his future Manifestation of himself to his Disciples, they seeming not to understand him, he added, "These Things have I spoken unto you,  
 "being yet present with you; but the Comforter,  
 "which is the Holy Ghost, whom the Father will send  
 "in my Name, he shall teach you all Things, and  
 "bring all Things to your Remembrance whatsoever  
 "I have said unto you." *John* xiv. 25, 26. Hence I became assured, that after the Descent of the Holy Ghost, the Apostles clearly recollected, and perfectly understood, whatever our Lord had affirmed concerning his own Dignity. To be certified therefore of the  
 true

true Construction of his Assertions, I had only to turn to the Writings of the Apostles, and inform myself from thence what the Holy Ghost had testified by *them*; and there I with Admiration perceived, what our Lord had sometimes taught darkly and in Parables, so plainly set forth, that he who runs may read. His Existence in Heaven before he came into the World, at which he had so often hinted; his Participation of the divine Nature, at his apparent Affirmations of which the Jews were so much offended; his laying aside the Glory which he had before the World began, and the actual taking of our Nature on him, that he might redeem us, are there declared in positive Terms. Thus, at the opening of St. John's Gospel, it is written, "In the Beginning was the Word, and the Word was with God, and the Word was God." In which Passage, the Interpretation I put on our Lord's Declarations "of his being the only-begotten Son of God, "sent into the World by the Father, and having had "Glory with the Father before the World" was, "That he did really exist with God from Eternity, "as a divine Person," is fully authorized by the Holy Ghost. The Socinians, indeed, have endeavoured to render this uncertain by the Sense they have put upon the Words; but even Dr. Clarke has refuted and treated as absurd their Construction, *Scr. Doct.* No. 535.—And it is so forced, unnatural, and ridiculous, that I should never have noticed it, but that *You* have lately offered it to the Public, with some Confidence.

fidence.—I will therefore beg leave to ask you, If  
 we are to understand, as you affirm by the Logos, “an  
 “Attribute of God, his powerful Word, or Wis-  
 “dom, which is the same as God himself,” how shall  
 we avoid the Charge of being Patri-passians? since the  
 Evangelist expressly declares, that the Logos, (what-  
 ever we understand by the Term) “was made Flesh,  
 “and dwelt among us, (and we beheld, (says he,) his  
 “Glory, the Glory as of the only begotten of the  
 “Father) full of Grace and Truth.” *John* i. 14. To  
 manifest however still more completely, if possible,  
 the Error of this Criticism—let us substitute for the  
 Term Logos, which St. John has used, either of these  
 you would render it by, and see what will then be the  
 Sense of the Passages. First, Let us take the Words,  
 “the Father,” whom I presume You must mean by  
 God, and the First Verse will run thus, “In  
 “the Beginning was the Father, and the Father was  
 “with God, and the Father was God.”—And the Four-  
 teenth thus, “And the Father was made Flesh, and  
 “dwelt among us, (and we beheld his Glory, the  
 “Glory as of the only begotten of the Father) full of  
 “Grace and Truth.” Now can you call this *interpret-*  
*ing* Scripture? Is it not rather altering it, and making it  
 a Subject of Ridicule for the Prophane and Unbelieving?  
 Neither will the Passages appear much better, if we  
 read them the other Way, and the Wisdom of God be  
 taken merely as an Attribute—then the Verses will run  
 thus,—“In the Beginning was the Wisdom of God, and

" the Wisdom of God was with God, and the Wisdom  
 " of God was God :—and the Wisdom of God was made  
 " Flesh, and dwelt among us, (and we beheld its Glory,  
 " the Glory as of the Only-begotten of the Father) full  
 " of Grace and Truth."—Thus, Sir, is the most  
 shocking Confusion impiously introduced into a Pas-  
 sage of Holy Writ, which, if taken in its literal and  
 genuine Sense, and the Logos be allowed to signify a  
 Person, (as it is used by the same Apostle in two other  
 Places ; *John* i. 1.—and *Rev.* xix. 13.) will be plain  
 and accurate —Let me beg you, then, to reconsider the  
 Matter, and speedily recall what you have so hastily  
 written. For had St. John been an uninspired Writer,  
 you could make him no adequate Reparation for thus  
 wresting his Words ; and as he was inspired, your  
 Offence turns against that Great Being, by whose Illu-  
 mination he penned the Passage, which your Criticism  
 tends to render so absurd.

But, to resume my Inquiry ; St. Paul, in his Epistle  
 to the Philippians, exhorts them to learn Humility  
 from Christ, " who," the Apostle affirms, " being in  
 " the Form of God " thought it not robbery to be  
 " equal with God, but made himself of no Reputa-  
 " tion,

\* I know our Translators are charged with an Impropriety in  
 rendering the original Words thus ; but if they be translated the  
 other Way, viz. " was not tenacious of, or did not glory in," &c.  
 the Sense of the whole Passage will amount to the same, since *that*  
 is urged as a Proof of Christ's Humility, and there is no Humi-  
 lity in not being tenacious of, or not glorying in, what does not be-  
 long to one.

tion, and took upon him the Form of a Servant,  
 "and was made in the Likeness of Men, and being  
 "found in Fashion as a Man, humbled himself, and  
 "became obedient unto Death." *Philp.* ii. 6, 7, 8.

—And the same Apostle, writing to the Colossians, tells  
 them that Christ is "the Image of the invisible God—"

\* Begotten before all Creation. *Col.* i. 15.—AND in  
 the First Epistle to the Corinthians, says, "He is  
 "the Lord from Heaven." *1 Cor.* xv. 47.

From whence I learn, that what our Lord said of his coming  
 down from Heaven, and of his Union with the Father,  
 is not to be explained away, and be presumed to be  
 spoken figuratively only, but has a real and literal  
 Meaning; and that by believing that our Redeemer is  
 in the most proper Sense the Son of God, of the  
 same Rank of Being †, of the same unspeakable and  
 immutable Perfections with his Father, I only receive  
 the Testimony of the Holy Ghost †.

C 2 Lastly,  
 "He is the Son of God, who is the Son of Man."

† There are but three Ranks of moral Beings; or, if you  
 please, three rational Natures, mentioned in Scripture, the Di-  
 vine, the Angelic, and the Human; the second of these we are  
 taught, *Heb.* ii. 16. it would have been a Condescension in Christ  
 to have taken on him; yet this is more dignified than the third.  
 The Inference makes itself!

† I cannot leave this Subject of the Apostles explaining our  
 Lord's Declarations (which, indeed, they seem continually to have  
 in View) without taking Notice of two other Instances, which ap-  
 pear to me very strong: The first is this, our Saviour had said,

"I am the Son of God."

Lastly, In the first Chapter of the Epistle to the Hebrews, Ver. 1, 2. there is set before us the Difference between the Person by whom God hath spoken unto us, and those by whom he spake unto the Fathers,—“ *These* were the Prophets, but *That* is his Son, “ who hath obtained by Inheritance a more excellent “ Name than even the Angels.” Ver. 4. “ The Name “ of God;” For unto him it was said, “ Thy “ Throne, O God, is for ever and ever; a Sceptre of “ Righteousness is the Sceptre of thy Kingdom,” &c. Ver. 8. “ And thou, Lord, in the Beginning, hast “ laid the Foundation of the Earth: And the Heavens “ are the Work of thine Hands. They shall perish, “ but thou remainest: And they all shall wax old as “ doth

“ I came forth from the Father, and am come into the World: “ Again, I leave the World, and go to the Father.” *John* xvi. 28. This, indeed, was plain of itself, and therefore it appears from the Context, that the Apostles found no Difficulty in understanding it. But St. John, in his first Epistle, has dwelt on the Doctrine much more copiously, summing it up at last in these forcible Terms: “ And we have *seen*, and do *testify*, that the “ Father sent the Son to be the Saviour of the World.” 1 *John* iv. ix. 14.—The other is as follows: Christ had assured his Apostles, that “ If they asked any Thing in his Name, he would do it.” *John* xiv. 13, 14. Some however think, that no Authority for Prayer to him, can be drawn from these, or any other of his Words; but St. John, on the contrary, expressly says, that “ this is the “ Confidence that we have in *him*, that if we ask any Thing ac- “ cording to his Will, *he* heareth us; and that if we know that *he* “ hear us, whatsoever we ask, we know that we have the Petitions “ that we desired of *him*.” 1 *John* v. 14, 15.

“doth a Garment; and as a Vesture shalt thou fold  
 “them up, and they shall be changed: But thou art  
 “the same, and thy Years shall not fail,” ver. 10. When,  
 therefore, I speak of the natural Dignity of our Savi-  
 our, and apply to him Passages from the Prophets, in  
 which he is stiled God; I conceive, I say no other  
 Things than the Holy Ghost hath testified by the  
 Mouths of the Apostles.

Thus, Sir, have I been guided in my Enquiry by the  
 Scriptures themselves, and by searching them, I have  
 discovered, *That* the Prophets spake of the Appearance  
 of Christ as of that of the Lord God,—*That* his Works  
 were such as the antient inspired Writers were wont  
 to ascribe to God,—*That* in his Manner of doing them,  
 and in his Appeals unto them, he assumed the Character  
 of the Son of God,—And, *That* it cannot reasonably  
 be doubted, in what Sense this Title (which our Lord  
 took so particularly to himself, never saying *Our* Fa-  
 ther, as if speaking to, or praying with his *Fellow-*  
*Creatures*;) is to be understood, when applied to  
 him; since his Apostles understood it in the most  
 natural and proper one, after they had been fully in-  
 structed in the Truth by the Holy Ghost:—On these  
 Grounds, therefore, I venture to hold and maintain;  
 “That Christ is the eternal and only-begotten Son of  
 “God, of the same Nature with his Father.”

Think not, however, that I have forgotten that there  
 are likewise Texts which speak of him as Man. These

too I have considered; and I will submit it to yourself, whether the Manner in which I did so, was not reasonable.—It was this—As I believe all Scripture to have been given by Inspiration of God, and consequently hold the several Passages of it to be equally true; when I found some expressly declaring him to be Man, and others as expressly teaching us that he is the Son of God, I rejected neither; but let myself to enquire, How these different Declarations might be reconciled from Scripture itself. Nor did this prove a very difficult Enquiry, since St. John and St. Paul have each, in a Passage in which they have declared him to be God, taught us also, that he took our Nature on him—The former, in the first Chapter of his Gospel, where he says, “the Word was made Flesh;” the other, in the before-cited Passage, in his Epistle to the Philippians,---when he says, that “Christ being in “the Form of God, made himself of no Reputation, and took on him the Form of a Servant;” explaining himself still further by the subsequent Words, “and being found in Fashion as a Man.”—So that, according to Scripture, the last-mentioned Apostle might justly call our Lord, the Man Christ Jesus; and St. Thomas, with equal Justice, address him, (as the † Evangelist expressly asserts he did) by the Titles of “my Lord, and my God.” *John xx. 28.*

To

† The Words of St. John are these, “And Thomas answered “and said unto *him*, my Lord, and my God.” *John xx. 28.*

To deny the propriety of doing either of these, we must absolutely contradict some express Text of Scripture; for doing both, we have the Authority of many.— On such Authority, then, let me beg you, Sir, no longer to esteem those who look upon Christ as the Son of God incarnate, to have departed from the Faith once delivered to the Saints.— Nay, permit me to go somewhat farther; and as I do not merely insist on *doubtful passages, ambiguous Expressions, equivocal Actions, or incidental Words dropping from the Apostles when treating of other matters*, but have followed in my Enquiry a Line laid down by our Lord, who refers us for Testimony of himself to each of those Sources whence I have now drawn; and have considered *express Predictions, clear Evidence arising from Facts, and positive Declarations of inspired Persons*, to exhort you once more to review the Subject, reflecting on its unspeakable Importance; and recollecting, not only that your present Opinion leads you to make the Scriptures appear inconsistent with themselves, but that if it should be erroneous, it is an Error most pernicious in its Consequences, since it induces you to refuse to pay the Honour due to the Son of God, who hath stooped so low for our Sakes; and to accuse, at least impliedly, Him, his Forerunner, and his Apostles, of having deceived us in their Representations of what God hath done for us — For if the only-begotten Son of God was not sent from the Bosom of his Father, to take our Nature on him, and suffer for our Sins,

Sins; then have they rated God's Love to the World  
higher than it, in fact, appears to have been\*. And  
I am the more encouraged to address you for this  
Error by an Opinion, grounded on your past Conduct,  
that you are really an impartial Enquirer after Truth,  
and would prefer the Discovery of that, before either  
the Applause of a Sect following and revering you as  
its Head, or the Gain to be made by preaching such  
Doctrines only as are acceptable to your Hearers; and  
I am persuaded, that should you discover yourself to  
have erred, you will (making the only Reparation in  
your Power to Christ and his Church) recant your  
Errors as publicly as you have preached them, and  
endeavour, with Earnestness and Sincerity, to bring  
back to the Truth those, whom, by the Efficacy of your  
Example, you have misled.

\* In proof of this see following Passages, *John* iii. 16, 17  
*John* vi. 28-30. *Rom.* viii. 3. *1 John* iv. 9, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.